

CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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CONDITIONS.

THE CHRISTIAN SECRETARY.

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From the Portland Courier.

SIR MATTHEW HALE.

This bright ornament of the English bench, and of humanity, was born at Aldbury, Nov. 1st, 1633. He was an only son, and his parents both dying before he was five years old, he was sent to school under the guardianship of a distant relative. His guardian intended him for a divine, and sent him in his 17th year to the University of Oxford. Here he was for some time distinguished for progress in study as he had been during his preparatory course, but at length he became so corrupted by gay company and visiting the theatre, that he almost entirely abandoned study. In this state he gave up all thoughts of a classical profession, and resolved to be a soldier. It happened, however, that a lawsuit in which he was engaged, respecting a claim on some part of his estate, called him to London, where his sound judgment and admirable management in the case, attracted the notice of his counsel, Sergeant Glanville, who, perceiving in him the talents adapted to a legal profession, persuaded him to study law. He immediately left the University and entered Lincoln's Inn; at this time he was twenty years old. A reformation now commenced in his character; he studied for many years 16 hours in a day, forsook all bad company, formed a resolution which he never broke, of not visiting the theatre, and applied himself assiduously to the duties of religion. Mr. H. early attracted the attention and acquired the friendship of several great men; particularly of Noy, the Attorney General, who assisted him much in his studies, Mr. Selden, the learned antiquary, and Mr. Vaughan, afterwards Chief Justice of the Common Pleas. Mathematics, natural philosophy, medicine and ancient history, received a considerable share of his attention. It was a saying of his, "That no man could become eminent in any profession without a knowledge of many other sciences." Divinity, however, was his favourite pursuit, and so great was his proficiency in that science, that those who have read his theological works, might be inclined to think he had studied nothing else. At the time he commenced practice at the bar, he proposed to himself as a pattern, Pomponius Atticus, and in many respects he followed the example of that illustrious Roman the rest of his life; especially, in never engaging in politics, and in always inclining to favour the party in any case, which might be least popular. On the rise of Cromwell, he attached himself to the party of the King, though he would take no active part in the political disturbances of the day. Cromwell, on his accession to the protectorate, fearing the great influence of Mr. Hale, resolved to remove him from practice, and appointed him a Justice of the Court of Common Pleas. He hesitated for some time from conscientious motives, to receive a commission from one whom he justly deemed a usurper, but at length considering that the administration of Justice is necessary under all governments, he consented to accept the office, though he would never acknowledge the authority of Cromwell.

From the death of Cromwell in 1658, to the restoration of Charles the II. in 1660, he lived in retirement. Soon after this event he was appointed Lord Chief Baron. Though himself a staunch churchman, Judge Hale was very liberal to the Non-Conformists, and his decisions in favour of that persecuted class, strikingly evince his strict regard to justice, and his disposition to support the weaker party, when it can justly be done. He always refused to accept any presents which it was common to give to judges of that time. Once when he was Chief Baron, a gentleman who had a suit about to be brought before him, sent him a buck for his table. On the day of trial, the Judge finding one of the parties was a gentleman who had previously made him a present, stopped the proceedings of Court, and would not go on till he had paid for the venison. He was a great enemy to all rhetorical display, believing it wrong that the feelings of the judges and jury should be so excited by the eloquence of the pleader, as to bias their judgment.

In 1671, he was promoted to be Lord Chief Justice of the Court of King's Bench, which office he held till February, 1675, when he was obliged to resign it on account of his health. From this time his health gradually declined until December 25th of the same year, when

he died, with christian composure, and in full hope of immortal happiness. He was buried in the churchyard of his native parish, as he expressed of burying in Churches, saying, "That Churches were for the living, church yards for the dead."

Judge Hale was a man of lively imagination, quick passions, over which he acquired and preserved an admirable control, and a devout and exemplary Christian. He always maintained family worship, and was so constant an attendant on public worship that for thirty years, from the time he began the study of the law, he was not absent a single Sabbath. The choice of his friends shows particularly the religious bent of his disposition. Archbishop Tillotson, Dr. Ward, Bishop Wilkins, Dr. Barrow, and the celebrated Richard Baxter, were among his most intimate associates. The works of Hale, which are very voluminous, are mostly on the subjects of Law, Divinity, and Natural Philosophy. He had a talent for poetry, but cultivated it but little.

THE HOLY SPIRIT.

If it be true that the agency of the Holy Spirit in renovating the heart is perfectly congruous with the natural movements of the mind, both in its animal and intellectual constitution, it is implied that whatever natural means of suasion, or of rational conviction, are proper to rectify the motives of mankind, will be employed as the concomitant, or second causes of the change. These exterior means of amendment, are, in fact, only certain parts of the entire machinery of human nature; nor can it be believed that its Author holds in light esteem His own wisdom of contrivance; or is at any time obliged to break up or to condemn the mechanism which He has pronounced to be "very good." That there actually exists no such intention or necessity is declared by the very mode and form of revealed religion; for this revelation consists of the common materials of moral influence—argument, history, poetry, eloquence. The same authentication of the natural modes of influence is contained in the establishment of the Christian ministry, and in the warrant given to parental instruction. These institutions concur to proclaim the great law of the spiritual world—that the heavenly grace which reforms the soul operates constantly in conjunction with second causes and natural means. In an accommodated, yet legitimate sense of the word, it may be affirmed of every such cause, that "the powers that be are of God; those that are of God, are of the Father; and whosoever resisteth (or would supersede) the power, resisteth the ordinance of God."

No one can doubt the possibility, abstractedly, of the immediate agency of the Omnipotent Spirit of Grace without the intervention of means; nor does any one doubt the power of God to support human life without aliments—for "man liveth not by bread alone." But in neither case does he adopt this mode of independent operation: on the contrary, the Divine conduct, wherever we can trace it, is seen to approve more of the settled arrangements of wisdom, than of the bare exertions of power. The treasures of that wisdom are surely never exhausted, nor can a case arise in which immediate efforts of Omnipotence become necessary merely to supply the lack of instruments. Nor does the vindication of the honors of Sovereign Grace need any such naked interpositions; for the absolute necessity of an efficient power above that which resides in the natural means of suasion is abundantly proved;—on the one hand, by the frequent inefficacy of these means when employed under the most favourable circumstances; and on the other, by the frequent efficacy of means apparently inadequate to the production of the happy changes which result from them. It is not only affirmed by Scripture, but established by experience, that "neither he that planteth, nor he that watereth, is any thing;" and at the same time it is affirmed by the one, and established by the other, that apart from the planting and the watering of the husbandman, God giveth no increase.

No persuasion or instruction we are assured, can of itself, in any one instance, avail to penetrate the death like indifference of the human mind towards spiritual objects; but when this torpor is removed by inscrutable grace, then the very feeblest and most inadequate means are sufficient for affecting the renovation of the heart. A single phrase, speaking of judgment to come, inspired by a child, will prove itself of power to awaken the soul from the slumber of the sensual life, if, when the sound falls on the ear, the spirit be quickened from above. In such a case it were an error to affirm that the change of character was effected independently of external means; for though they were disguised under a semblance of extreme feebleness, and were such as might easily be overlooked or forgotten, they had in themselves the substantial powers of the highest eloquence; and what might have been added to the momentous truth, so feebly announced, would have been little more than embellishment—like the embroideries and embossments of the warrior's garniture, which add nothing to the vigor of his arm.

Two causes seem to have operated in maintaining the notion that divine influence is dissociated from concurrent means of suasion;—The first of these is an ill-judged but excusable jealousy on the part of pious persons for the honour of sovereign grace; and is a more reaction upon orthodoxy from the Pelagian and

Semi-Pelagian heresies: such persons have thought it necessary, for the safety of a most important doctrine, not merely to assert the supremacy of the ultimate agent; but to disparage, as much as possible, the intermediate agency. The second of these causes is the imaginary difficulty felt by those who having unadvisedly plunged into the depths of metaphysical theology, when they should have busied themselves only with the plain things of religion, cannot adjust their notions of divine aid and human responsibility; and, therefore, if they would be zealous for the honour due to the first, think themselves obliged almost to nullify the second. If any such difficulty actually exists, it should be made to rest upon the operations of nature, where it meets us not less than in the precincts of theology; and the husbandman should desist from his toils until schoolmen have demonstrated to him the rationale of the combined operations of first and second causes. Or if such a demonstration must not be waited for, and if the husbandman is to commit the precious grain to the earth, and to use all his skill and industry in favouring the inscrutable process of nature, then let the theologian pursue a parallel course, satisfied to know that while the Scriptures affirm in the clearest terms whatever may enhance our ideas of the necessity and sovereignty of divine grace, they no where give intimation of a suspended or halved responsibility on the part of man; but, on the contrary, use, without scruple, language which implies that the spiritual welfare of those who are taught, depends on the zeal and labours of the teacher, as truly as the temporal welfare of children depend on the industry of a father. The practical consequences of such speculative confusions are seen in the frightful apathy and culpable negligence of some instructors and parents, who, because a metaphysical problem, which ought never to have been heard of beyond the walls of colleges, obstructs their understandings, have acquired the habit of gazing with indifference upon the profane and immoralities of those whom their diligence might have retained in the path of piety and virtue.—*History of Enthusiasm.*

PERIL TO MINISTERS AT THE PRESENT DAY.

Let the language of Baxter, used to the ministers of his day, disclose these dangers:

"The fame of a godly man is as great a snare as the fame of a learned man; and we are to mind that takes up the name of godliness instead of godliness. When the times were all for learning and empty formalities, then temptation did he that way; but now the most lively preaching is in credit, and godliness itself is in credit. What a taking thing it is to be cried up as the ablest and godliest man in the country! Alas, brethren, to have the people plead for you as their felicity, and call you the pillars of the church, the chariots and horsemen of Israel, yet I must tell you that a little grace may serve to make you seem zealous men for this. The work may be God's, and yet we do it, not for God, but for ourselves. I confess I feel such continual danger in this point, that if I do not watch against it, lest I should study for myself, preach for myself, and write for myself, rather than for Christ, I should soon miscarry; and after all, I justify not myself, when I condemn the sin. Consider, my brethren, what baits there are in the work of the ministry, to entice a man to be selfish; to be carnal and impious, even in the highest works of piety."—*Gil. Sal. 1830.*

THE WAY TO UNION.

"That union among Christians," remarks Mr. Hall, which it is so desirable to recover, must, we are persuaded, be the result of something more heavenly and divine, than legal restraints or angry controversies. Unless an angel were to descend for that purpose, the spirit of division is a disease which will never be healed by troubling the waters. We must expect the cure from the increasing prevalence of religion, and from a copious communication of the Spirit to produce that event. A more extensive diffusion of piety among all sects and parties, will be the best and only preparation for a cordial union. Christians will then be disposed to appreciate their differences more equitably, to turn their chief attention to points on which they agree, and, in consequence of loving each other more, to make every concession consistent with a good conscience. A larger measure of the Spirit of Christ would prevent them from converting every incidental variation into an impassable boundary, or from condemning the most innocent and laudable usages, for fear of symbolizing with another class of Christians. The general prevalence of piety in different communities, would inspire that mutual respect, that heartfelt homage for the virtues conspicuous in the character of their respective members, which would urge us to ask with astonishment and regret, Why cannot we be one? What is it that obstructs our union? Instead of maintaining the barrier which separates us from each other, and employing ourselves in fortifying the frontiers of hostile communities, we should be anxiously devising the means of narrowing the grounds of dispute, by drawing the attention of all parties to those fundamental and catholic principles in which they concur.

Sense shines with the greatest beauty when it is set in humility. An humble, able man, is a jewel worth a kingdom.

IDEA OF PULPIT ELOQUENCE.

One of the deepest and most palpable defects in pulpit eloquence, is uniformity. The preacher always appears in his own identity. He does not personate his subject. He is not subdued, or melted, or elevated, or rapt, according to his theme. The root of the defect, is incompleteness of mental constitution. One man has logic; another, has imagination; a third, has pathos. In the finished orator, these must contract an intimate, a sublime alliance. Of all their energies, he must have an absolute command. Suppose, that in the creation of this fair world, the infinite mind had put forth all its attributes, save that, which, might I so speak, I would call its imagination, the source of all things grand, and all things fair; where would have been the loveliness of the flowers, the majesty of the mountains, and the glory of the sun? Suppose again, that every attribute but love, had been in exercise: where would have been that matchless charm of nature's countenance, which to a heart that can feel is nothing less than a paternal smile? Especially suppose that intellect, discriminating, grasping intellect, had not held absolute dominion, in that mighty work; where would have been the unity of purpose and result, which stamps it with the seal of the divinity? The orator must be pre-eminently the image of his Maker. An intellect, which would be all the force of another man, must for him, discharge merely the office of commander. An imagination, which would utterly dazzle and bewilder ordinary minds, must be to him, the calm light of his path. A heart which would consume another man, must be to him, a genial warmth. He must be able to hold in strong captivity, the entire man. He must have panoply of mind. He must have all of the divinity, that is ever given to mortals.

But though completeness of mental constitution, be the first in order, as a requisite for the highest eloquence, there is another, which is equally indispensable. It is the power of expression. Manner is not a thing extrinsic and incidental to eloquence; it is an element of its life. Without an adequate, a corresponding manner, a man may be gigantic in intellect; but he will be a giant in chains. His imagination may be splendid as the sun; but it will be a sun in eclipse. His heart may be a fountain ever so rich and deep; but it will be a fountain covered with ice. That he may be able to put his hearers in possession of his entire state of mind, his words must be a transparent medium for the expression of his soul; his every limb must be instinct with energy and life; his whole exterior must have an air, a speaking, breathing air, in deep congeniality with the inner man. I recur, for illustration, to the same source as before; to the sempiternal source of eloquence, as of all things bright, and powerful, and fair. Go forth, in sorrow, on an autumnal evening, when the moon, in "majesty of loveliness," will give such virtue to her smile; will so imbue with sweetest charity, her mellow light, that where you looked for beauty only, you find sympathy; and from a distant admiration, you are kindled into love. Whence hath she this deep charm, this power, all voiceless as she is, to sooth as with essential potency, the bleeding heart? It is, that through the aspect of that meek, but most majestic moon, there comes to you a voice which, through a brighter countenance, hath said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It is the soul of the eternal, which you feel. The whole expression of that evening scene, so tender, yet so high; so overflowing with love, yet whispering of awe, is but the air, the manner of him who hath endowed his excellent works with utterance of his glory.

But, are completeness of mental constitution, and the power of expression, all the indispensable requisites, to a deep, and rich, and various eloquence? No; there is yet another, which if the pulpit orator have not, he is destitute of his main spring. He must be enamoured of truth.—He must contract an exquisite taste for its essential and eternal beauty. I would rather say, he must himself be truth; for it must be the vital element of his soul. And he must not be a page nor a volume, but an encyclopaedia of truth. In other words, he must be intimate with the transcendent mysteries of the cross, in all the depth, and harmony of their bearings; and he must keep his equilibrium when pressed by their resistless urgencies, because he is pressed on every side. From such an indwelling of truth must flow a zeal which is always glowing, but never inflamed.

There are yet other qualifications which, though in principle, they may be included in what I have already said, it is yet essential to specify. The orator must know himself. In the light of His countenance, "who searcheth the hearts and trieth the reins of the children of men;" he must deeply know himself.

EFFECT OF A CAREFUL PERUSAL OF THE BIBLE.

On the mind of Bishop Horne.
"The employment detached him (the bishop) from the bustle and hurry of life, the din of politics, and the noise of folly; vanity and vexation flew away for a season, care and disquietude came not near his dwelling. He arose fresh as the morning to his task; the silence of the night invited him to pursue it; and he can truly say, that food and rest were not preferred before it. Every psalm improved infinitely on

his acquaintance with it, and none gave him uneasiness but the last; for then he grieved that his work was done.

Composed upon particular occasions, yet designed for general use; delivered as services for Israelites under the law, yet no less adapted to the circumstances of Christians under the gospel; they present to us religion in its most engaging dress; communicating truths which philosophy could never investigate; in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the beauties of redemption—calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrance, but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted, and new sweets extracted from them. He who hath once tasted their excellencies, will desire to taste them again, and he who tastes them the oftener, will relish them the best.

Happier hours than those which have been spent in these meditations on the songs of Zion, their author never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along; for while thus engaged he counted no time. They are gone, but have left a relish and fragrance upon the mind, and the remembrance of them is sweet."

DR. PAYSON IN THE CONFERENCE ROOM.

"Suppose professors of religion to be ranged in different eccentric circles around Christ, as their common centre. Some value the presence of their Saviour so highly, that they cannot bear to be at any remove from him. Even their work they will bring up, and do it in the light of his countenance; and while engaged in it, will be seen constantly raising their eyes to him, as if fearful of losing one beam of his sight. Others, who, to be sure, would not be content to live out of his presence, are yet less wholly absorbed by it than those; and may be seen a little further off, engaged here and there in their various callings, their *avocations*, as they love. A third class beyond these, but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes, that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces towards the light. And yet farther out, among the last scattered rays, so distant, that it is often doubtful whether they come at all within their influence, is a mixed assemblage of busy ones, some with their backs wholly turned upon the sun, and most of them so careful and troubled about their many things, as to spare but little time for their Saviour.

The reason why the men of the world think so little of Christ, is, they do not look at him. Their backs being turned to the sun, they can see only their own shadows; and are therefore, wholly taken up with themselves. While the true disciple, looking only upward, sees nothing but his Saviour, and learns to forget himself.

The growth of grace in the heart, may be compared to the progress of polishing metals. First, you have a dark opaque substance, neither possessing nor reflecting light. Presently, as the polisher plies his work, you will see here and there, a spark darting out; then a strong light, till by and by, it sends back a perfect image of the sun which shines upon it. So the work of grace, if begun in our hearts, must be gradually and continually going on; and it will not be completed, till the image of God can be seen perfectly reflected in us."

JOHN WESLEY.—Wesley contrived to give away more money in charity, out of a small income, than perhaps any man in his time; and he relates the following as his mode:—When he had 30l. a-year, he lived on 28, and gave away 2: the next year receiving 60l. he gave 32: the third year he received 90l. and gave away 62: the fourth, 120l., and gave to the poor 92: and so on. And on a moderate calculation, he gave away, in about 50 years, 20 or 30 thousand pounds!

PILGRIMS AND THE CROSS.

From Dr. Hengstenberg's Evangelical Church Journal, Berlin, June 10, 1829.

"Our newspapers sometime ago, gave accounts of a pilgrim, who arrived at Geneva, on his long and painful journey, with a heavy cross on his back and no true peace in his heart; that there, by the instrumentality of Dr. Malan, he was brought to the conviction of his entire sinfulness and his inability to be his own deliverer, and to the knowledge of the full and unmerited grace of God in Christ; and that now looking to the cross of his Redeemer he unloaded himself of his self-chosen cross, and gave it to Dr. Malan as a memorial of his deliverance. One of the German papers, which inserted the narrative, added insinuations betraying the deep-seated mortification and enmity of an unrepentant heart, at the work of God upon this poor man. But regardless of the displeasure of such unhappy persons, and well

knowing how instructive and consolatory it will be to minds of better feeling, we are happy to relate another similar occurrence. Very lately another Roman Catholic pilgrim, by the grace of God and the means of Dr. Malan, was brought to the knowledge of himself and Jesus Christ; and now, instead of continuing his far wandering course to the shrine of St. Jago de Compostella [in Galicia, where it is pretended that the body of one of the apostles, James, was brought, and is still preserved,] he has turned back, communicating on his way the word of grace, to those who had been his associates in his fetters, and who were now of his hopes."

SHIPS WITHOUT LIQUOR.

NEW-YORK, DEC. 1829.

To the chairman of the committee of the New-York Temperance Society.

Dear Sir,—Since handing you a statement of the sailing of a ship* from this port, unprovided with ardent spirits, another ship has been fitted out by the same concern, and has sailed for the South Seas, on a voyage of three years, more or less.—I regret not having it in my power to state, that she is also unfurnished with spirits. The captain, who is a very worthy, intelligent, and accomplished officer, wished a small quantity, to be used as a medicine only, and could not be prevailed upon to give it up. A very small quantity was therefore furnished; but his instructions are positive to use it for no other purpose among the seamen, the ship being provided in all other respects as was the last. The writer has had many conversations, both with officers and sailors, who are gone in these ships, all of which goes to confirm him in his opinion, that it needs little else than a knowing of facts, to do away with the use of ardent spirits on board ships altogether. The captain stated to me, that since he adopted total abstinence, his health has been uniformly good, and that he has not the least inclination to taste it, notwithstanding he has been accustomed to use it from a boy. One of the mates told me, he had been on one voyage of thirty months, during which time he had not even tasted ardent spirits, and that his health had been uniformly good; though he had been exposed to all the hardships of a sailor, by being overboard and underboard, wet and dry, cold and hot, &c. Many of the sailors have declared to me, they know it is very injurious to them; and often in their sober moments, they have wished there was not a drop on earth; and on being asked why they did not abstain from it entirely, they immediately asked, "How can we, when the moment we are in port, we are solicited by sailor landlords to take lodgings; and sometimes before we know it, we are half drunk, and made crazy by the cursed liquor they give us; and when we come to our senses both money and clothes are frequently missing." When asked why they did not go to boarding-houses where no bar was kept, and where decency and good order reign, houses being kept for sailors, but must confess we have not been able to find them." Now, would it not be proper for persons keeping boarding-houses for sober and pious seamen, to take more pains to make themselves known? A mere notice in a religious paper is not sufficient. A more noble and generous spirit of set of mortals is not to be found on earth than the sailors, and yet their lot is far worse than our horses. I have been into a sailor boarding-house and persuaded them to leave and go on board ship, when the landlord was urging from them their last cent, and nearly forcing down their throats the liquid fire; and after having reasoned with them for a very short time, they would be melted into tears, lament their folly, and promise repentance. But what is human nature under such temptation as is constantly held out in this city? If there is a charity due to any class of men, it is certainly due to sailors. Perhaps no single individual is doing more, if as much, in the cause of temperance, as the principal agent, in fitting out these two ships, but he chooses to do every thing in his own way. I have spun out what was first intended to be a brief statement of facts, into a long letter, which you are at liberty to make such use of as you may think proper.—Sailor's Magazine.

* Mentioned in the Sailor's Magazine for February, p. 169.

THE RESPONDING MINISTER.

A godly minister, who for many years discharged the pastoral office with great credit and considerable usefulness to his people, hearing that a neighboring brother was rendered unusually instrumental in converting sinners, was so discouraged in consequence of his want of such success, that he declined his public duties, and retired to his chamber: lamenting that he ever entered on his ministry, supposing that God had not called him to the sacred work. Several of his congregation waited on him, and entreated him to resume his official duties; observing, that he had been rendered very useful to them. But all their entreaties were in vain. At length, a plain serious man, a cooper by trade, visited him, and earnestly requested that he would continue those labours which had been so exceedingly beneficial to his soul. The distressed minister wept and replied, "Why do you press me to persevere in a station to which I was never called? Only think of brother P—: how many souls have been awakened by him; and I have preached for so many years with little or no success in this way." "It may be so," answered the pious man; "but see, sir, I am a cooper: now, any strong man can go into a wood, and cut down a tree; but it is not every one who can make a good tub of that tree when so cut down. So you, though not singularly useful in cutting down trees, or awakening sinners; yet you build us up in our most holy faith, and ought not to decline your important work." This observation operated in-

stantly on the desponding servant of God; he cheerfully resumed his public labours, and greatly edified his affectionate people.

PRAYER MEETING AT THE SANDWICH ISLANDS.

The following intelligence, which we copy from the Philadelphia Christian Advocate, is communicated by Miss Ogden, Missionary at the Sandwich Islands, to her friends in this country, in a letter dated Waimea Kauai, May 1st, 1829.

The state of things here is assuming a more encouraging aspect. The attendance at church has generally been good; on the Sabbath, the house is crowded to overflowing by attentive hearers. The Wednesday evening lectures, which were thinly attended, except when there was a company to be married, are now also crowded. There is a prayer meeting, conducted by native members, attended by what would be called a large congregation, on a week day, at home. Mr. Whitney has lately opened a meeting for inquiry, which I think will be productive of good; considerable feeling is already manifest in it. We have also revived a female prayer meeting, which, before our arrival, had been given up, but is now increased to at least 200 persons. The members appear to be aroused, and endued with a spirit of prayer, which we consider a token for good. At the last meeting 70 were admitted, and 48 new names propounded as candidates for admission. The manner of proceeding is this:—those who wish to be admitted send in their names, which are read over, and those who are acquainted with the person, answer, "Aole au ike i koua huoa," (I do not know any evil of her.) If there is no objection, the person is admitted at the next meeting. The candidates assemble, and seat themselves on the outside of the house, sometimes long before the hour of meeting, and there wait in the hot sun with the greatest patience, not presuming to enter till their names are called, when, one at a time, they go in and take their seats, the old members holding up their hands in token of approbation and cordial welcome.—There are five native females who lead in the exercises; they are also faithful in reproving and admonishing sinners. I would not wish to convey the idea that all these are anxious inquirers; their attention, however, appears to be awakened to use the means, and we are hoping and praying that they will prove a lasting benefit to their souls. Interesting accounts have been received from Kaavaloa; the Lord is reviving his work there, and there is an increasing attention at all the stations. My heart rejoices at the delightful prospect. I do think that the Spirit of God is about to descend in regenerating influence on these islands.

SUNDAY SCHOOLS IN MARYLAND.

In 1828, the Sunday School Union of Maryland, resolved to establish a school in every congregation and section in the state where it purports to have no school. Last year, it appears that the pledge has been redeemed, and the work done. Seventy eight schools, and about 6,000 children, have been added to their numbers during the last year: making the whole number now in connexion with the Society, 198 schools, with 10,000 scholars. The total number of Sabbath Schools in the State is computed at 275, containing about 30,000 scholars.

But the most cheering intelligence from this Society is the conversion of between fifty and sixty of its teachers; thus affording a rich illustration of the sacred promise, "He that watereth others, shall be watered also himself." The estimated number of conversions among the children is about 200.—Richmond Religious Tel.

THE HEAVENLY MIND.

EXTRACT FROM DR. GRIFFIN'S SERMON IN THE NATIONAL PREACHER.

The man who would attain to a heavenly mind must be conscientious and punctual in his attendance on all the means of grace. It must not be a little thing that shall keep him from the house of God or from the prayer meeting. He must be a faithful and conscientious attendant on sacraments. He must be systematic and inflexible in his private devotions, and in reading some portion of Scripture or other devotional book every day.

The man who would attain to the exalted dignity and serenity of a heavenly mind, must pursue a course of habitual and universal obedience. I do not say a course of sinless perfection, but a course of obedience extending to every branch of duty, and consistent enough to form a habit. Every deliberate sin tends to grieve away the Spirit. The frequent recurrence of known sin will therefore cut the sinews of faith and devotion, and prostrate the soul in the dust. A man can never mount up at the high elevation of a heavenly mind without pleasing God by an habitual course of filial obedience.

From the Halifax Free Press.

TEMPERANCE SOCIETIES, &c.

A Friend to Temperance has observed with pleasure, that a portion of your pages has lately been given to the exposure of the dreadful consequences of intemperance, and to the recommendation of the adoption of such measures, on the part of persons of influence in society, as may gradually lead to the complete abandonment of the use of spirituous liquors, and to the encouragement of the important virtue of temperance.

Temptations in every situation, are incident to human nature; and to the trial of his sobriety it would appear, that each adventurer in this portion of the New World must be pre-eminently exposed. The Christian moralist however, will not content himself with the bare acknowledgment, that the existence of temptation is the appointment of an overruling providence, and with the cold confession, that he laments the fatal weakness of humanity, which daily con-

signs so great a multitude an easy prey to it. It will not satisfy him that, in dependence on the divine aid, he strive against it in his own person and family, and that he treat the Almighty to avert the sad effects of its almost universal prevalence. He will endeavour by all judicious means, on all seasonable occasions, and in every supposable relation, to discountenance even that moderate use of those unnecessary stimulants, in which intemperance invariably commences, and beneath the pleas of the lawfulness, the use, and the necessity, of which, it so often attempts, (and so often unhappily, with success) to cloak itself. Nor will this content him. While with the prudent parent, whose endearing memory called forth the grateful acknowledgment of the Roman poet—

"He marks each folly as to life it rises
In strong example."

while his

"—the common wisdom which inspires
The frugal manners of our ancient sires,
And while his youth may yet a tutor claim,
To guard his children's virtue and their fame."

he will endeavour to infuse, and cultivate in his children and dependents, more manly, more rational, and more honourable tastes.

These nobler tastes, while they render them superior to those temptations, which in the hour of conviviality, of mental depression, or of bodily fatigue, may meet us all, will exercise besides, a most salutary preventive power. They will exempt them entirely from the thousand occasions of continual temptation which are obtruded upon the inanity of unfurnished minds. In the absence of bodily labour or exercise, the man whose mind is unhappily without resources, and without a taste for the calm delights of rational occupation, must be fearfully sensitive to the cravings of every disorderly appetite of our corrupted nature, and to the desire for this morbid excitement among the rest. The depression which follows such unnatural excitement invites him again to excess. Each temptation finds him less and less able to resist:—Many a settler, or native youth of fair promise, your correspondent has known, who (had he and the companions of his youth, possessed but the ability of rationally employing their hours of leisure,) might have reared a hardy family by honourable industry, and been hereafter the patriarch of a thriving settlement, who under those temptations has degenerated, however, into the unsocial, unprofitable drone, and has become the deliberate sipper of what he saw to be the daily death of thousands, of what he felt to be poison to himself, and of what has long since hastened his untimely end.

A conviction of the salutary effects which may arise to society, from the dissemination of a sober taste for the rational employment of the many hours of leisure, by which the toils of the most laborious must here be intermitted, has led you continually to express your gratification at the increased opportunities for such employment, which lending libraries and tract societies in different parts of the provinces, are affording. Now Mr. Editor, the prevalent evil of intemperance is not, it is believed by the most to be effectually subdued by pharisaic declarations. If this serious sin be eradicated at all, it must yield, they think, to the superior moral sense which may be excited in the people; to the appeals which may be directed to their understandings and judgments and experience as men; and to their consciences as Christians.

Associations, which among their other benevolent objects, have had the suppression of this alarming vice in view, have for years been exerting their salutary influence upon society; and if the attention which has recently been excited upon this point, in the public mind, lead more persons to take a lively interest in these existing associations, the reign of intemperance cannot but be shaken; and honesty and industry, peace, and piety, and christian regularity in the families of the poor, cannot but be promoted.

Our chief dependence, in our expectations of reform, in this as in every other particular, must rest upon the young, who in our common schools are now training in sentiments of piety, and habits of industry and decent regularity. The associations which are supported and kept in exercise by benevolent individuals amongst us, ensure us from any dread of this universal education becoming an engine of mischief. They afford facilities, by which the poor may be cheaply or gratuitously supplied with the word of God, the awakening tract, and the entertaining volume of science, or history, or biography, which (to say nothing of their eternal results,) may supply them company when alone, and occupation in their families, and innocent recreation, when freed from the engagements of their laborious callings. Of studies less dignified than those which may now engage the meanness of the readers of our day, the Roman orator pronounced the commendation, of their being "the proper aliment of youth, and the delight of age; the ornament of prosperous state, the refuge and the solace of adversity;" of their "shedding sweets about the scene of home, while they hindered no interests abroad; of their accompanying us in our nightwatches, our travels and retirements."

In the dissemination of such works as might afford wholesome education to all classes of readers, the members of the Society for Promoting Christian Knowledge have, for nearly a century and a half, been particularly active. In addition to the cautions which this Society has circulated against swearing and ill company, which are sister vices to the one in question,—in addition to the publicity which it has given to his late Majesty's several proclamations against vice and immorality,—in addition to the persuasions to temperance which are contained in its useful tracts addressed to soldiers, sailors, public-house keepers, and other particular classes of men, it has even sustained the character, and acted the part of a most zealous and efficient Temperance Society in printing and propagating several thousand copies of small works written with the express and avowed purpose of discountenancing DRUNKENNESS. Among these, besides several striking remon-

strances which were published without the names of their pious authors, the admonitions of Bishop Gibson, of Sir James Stonhouse, of Dr. Stephen Hales, and of Dr. Woodward, may be mentioned as most familiar to your correspondents and to the public of these Colonies. The banishing of intemperance, among other unchristian vices, has ever been a prominent object with this respectable society. One of its tracts gives extracts from an interesting letter of a clergyman in Maryland who, feelingly, and somewhat prophetically, detailed to a member of that society, at a period long anterior to the American revolution, the demoralizing and desolating effects of the use of spirits among the North American Indians.

Your correspondent has known many of the members of that excellent association who have long directed their particular zeal against this hateful vice, and have assailed it vigorously, though silently, and he trusts in many instances successfully, with all the strong artillery of dissuasive argument, and affectionate pleading, and christian appeal, with which the tracts of that society, which they have widely dispersed, have supplied them; and he doubts not, but that at the very next meeting of their diocesan committee, (which, he supposes, will be held as soon as the interesting report, recently published by the parent society, shall have reached us) a resolution will be proposed, directing the earnest and immediate attention of all its branch committees and associated members to the prevalence of this most degrading vice,—providing for the order of an extraordinary supply of every tract which the Home Society has put forth upon the subject; and recommending for the adoption of the parent board, any new addresses and popular admonitions upon intemperance, which is considered, by a competent number of members, to be worthy of that respectable society's adoption and publication.

USEFULNESS OF TRACTS.

A letter received from Mr. Ephraim Emerson of Marietta, Ohio, contains the following:—

"Two or three years ago, I gave six cents worth of tracts to the young children of a widow. She had a son who was married. He, when on a visit to her, read the tracts, and was awakened by them to a sense of his lost condition. He took the tracts home with him, his wife read them and the result was, that both husband and wife became members of our church."

Brother William F. Broadus of Culpepper Co. Va. in a letter from him says:—

"I feel somewhat encouraged in the work. A youth of this neighbourhood of respectable parentage, was lately awakened by reading one of your tracts, ('Little Martha,') and having been baptized and added to the church at Mount Salem bids fair to adorn the doctrine of God our Saviour."—B. T. Mag.

REVIVAL IN SALEM, INDIANA.

The Rev. B. C. Cretsey, one of the missionaries of the American Home Missionary Society, writes from Salem, Washington county, Indiana, under date of January 12th, as follows:—

Since last September, there have been thirty seven persons, who, with us, have solemnly united in covenant with God, and have publicly confessed their Lord before men. Of the number above stated, we are happy to say that some of them are among the first in Society, in point of information, respectability and influence. In addition to those who have already come forward, there are several others who have recently indulged a hope, who, we trust, will before long, take up their cross and publicly profess the Lord Jesus. I might also add, that numbers are, at present, much concerned for the salvation of their souls.

I can truly rejoice that God in his providence, has turned my footsteps from my native soil, and has directed them to the West.—Though I have been labouring here but about eight months, yet the Lord has a thousand fold rewarded me for my self denials, in thus pouring out his Spirit, and blessing my feeble efforts for the building up of his cause. Let the American Home Missionary Society be encouraged in their grand benevolent operations. Through their influence, incense and a pure offering shall ascend from the hearts of thousands of Christians in this western land. Often have I witnessed tears of joy by these lowly, precious ones in the wilderness, in view of receiving the kind attentions of the minister of Jesus.—N. Y. Obs.

MRS. JUDSON'S MEMOIRS.

The Quarterly Christian Spectator for March a work conducted with sterling ability and intelligence, and with great theological accuracy, contains a Review of this Memoir, occupying more than 20 pages &c. It is written by one, who must have felt something of the heavenly impulse of Christian Missions. We give a part of the conclusion, which respects

Chris. Wat.

MRS. JUDSON'S CHRISTIAN FORTITUDE.

In such exhibitions of character, as in several particulars, the Memoir of Mrs. Judson furnishes, we have a happy exemplification, of the energy and the excellence of Christian principles.

It was Christian principles, which led this elevated woman deliberately to resign almost all for which men in general regard their existence as possessed of much value; and to embrace a life of great hardship,—full of danger, full of suffering,—and with no prospect of any other release from it, than such as death would bring! It is interesting to observe how, as the trials of her course thicken, and grow darker and darker around her, until there seems scarcely a glimmering of light left, (aside from that which the gospel affords,) the principles of which we are speaking, appear to be gaining fresh strength, increasing activity, and a more invincible energy and firmness, even to the very last. Her circumstances were, in many instances, beyond measure trying. But do we ever find her, even under the pressure of the most overwhelming calamities, betraying any

regret for what she had done, in giving herself away to the service of Christ, or wishing to retract the vows of self-dedication to her Lord, into which she had entered? There was in her life, to compel her to review, and that not seldom, the step she had taken, and the vows she had assumed. But do we ever find her, so much as faltering in her purpose to pursue the course, to which she had pledged herself; or blenching at any dangers, to which the prosecution of her original design, might be expected to subject her? When she revisited, after long absence, her native shores: when she sat down, once more under the shelter of her paternal roof, and by a beloved and revered father's fire-side,—that very centre of earth's sweetest, purest, holiest joys;—and looked away across the wide ocean, to the shores of a far distant and barbarous land; and thought of going back again to that land of strangers, to toil and suffer, and die there; did her faith fail her? Did her Christian principles, even in this struggle, with some of the most powerful impulses of nature, yield and give up their controlling power in her heart? When, after a short intercourse, succeeded long absence, she pressed a venerable father's hand for the last time, and saw a fond mother's irrepressible yearnings over her; and exchanged the parting salutation with dear, much loved sisters; and turned her face, a second time, from the home of her youth; and knew that the ship, from which she should soon be looking back and watching her native shores as they receded from her view, would be conveying her, in all probability, finally and forever from the loved circle of objects which she was now leaving; did she, even then, repent of her choice, and feel disposed to give up the enterprise of Burma's redemption? No! Notwithstanding all the endearments from which she is separating herself, she feels that there are objects dearer than these: she feels the power of other and higher claims on her affections. The dark minded Pagan, she longs to see brought into the light and freedom of the gospel. The honour of her Saviour,—the glory of God,—the salvation of men, now destitute of the Christian's hopes and consolations;—these are the objects of stronger claim;—these are the things that are drawing her away to her far distant destination over the waters. Now, in view of a simple statement of facts like these, we would urge upon the attention of our readers, the inward moving principles, which are fitted to produce such conduct as this—to invite them to look at the energy and the excellence of these principles and to request them to remember that these are Christian principles; not peculiar to the Missionary, but the enemies of Christian character wherever it is found, and belonging in some degree, to every sincere disciple of the Lord Jesus Christ.

A second reflection, to which the work before us has given rise, relates to the obligations, on the part of ALL Christians, to practise greater self-denial, for the purpose of bringing mankind universally under the influence of the pure principles of the gospel.

The following extract of a letter from Rev. Mr. Mallory, to the editor of the Christian Secretary, will be read with interest. It would seem that the Lord is blessing the places adjoining Willington, with the outpouring of his Holy Spirit; and thus causing additional joy to the children of God, as the number are increased, whose hearts are prepared to sing praises to His name, who has purchased them with his blood.

Willington, 13th March, 1830.

Dear Brother,

The time of refreshing from the presence of the Lord in this place, has not subsided, although in some parts of the town it is considerably abated. Six were baptized last Sabbath, making seventy-seven who have followed their Saviour in this delightful ordinance, since the revival commenced. More are waiting for the next opportunity. The Presbyterian church has also had some additions. Several of these were immersed, upon the profession of their faith. Notwithstanding a late writer in his animadversions upon the practice of the Baptists has declared, that "the promiscuous immersion of the sexes, is such outrage upon decency and decorum, that it is difficult to believe such a thing to be enjoined by the Saviour." The Pastor of their church has been into the water, and there promiscuously "immersed" the sexes, in the presence of the multitude. I was gratified to see that it received the cordial approbation of one of his ministerial brethren, from an adjoining town. I rejoice to see our Pedobaptist brethren, coming on to scriptural ground, in relation to this significant rite. The work has extended in some of the adjacent towns. On the Baptist and Presbyterian churches in Westford, the Lord is now pouring out his Spirit, and a goodly number have passed from death unto life. In Stafford, the work of God has commenced within a few weeks, among the Baptists and Methodists, in a very powerful manner. I had the pleasure of preaching there yesterday, and at the close of the meeting, about thirty came forward to have the Lord's people unite in prayer, for the salvation of their souls. The scene was truly impressive and solemn. Many already are rejoicing in hope, and a multitude are inquiring under a clear and painful apprehension of their guilt and danger, What shall we do to be saved. The church in Mansfield, under the ministry of Br. Bronson, are also favoured with the outpourings of the Divine Spirit.

Extract of a Letter from the Rev. Francis Darrou, to the Editor of the Christian Secretary, dated Waterford, March 15th, 1830.

DEAR BROTHER:—Realizing that it affords joy to the friends of Jesus, to hear of the triumphs of the Cross, I would inform you that the Lord is visiting us in mercy, reviving the hearts of his Children, and converting sinners—it is about three months since the work began to be manifest, and from that till now it has

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been progressing, forty-two have followed the Saviour, down the Baptismal waters as the fruit of the Revival; many more we expect will follow; the work seems to spread in every part of our Society, and is spreading into Lyme among Br. Wildman's Society, and the prospect appears now as encouraging as at any former period.

Yours in a precious Saviour.

F. D.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 20, 1830.

It is to be hoped that none of our patrons will deem the publication of the long article from Flint's Review, on our last page, as useless. That the evils there enumerated, exist at present, to a considerable degree, is true.

As the great improvements of the present period have progressed, from year to year, we believe in nearly the same ratio has the desire predominated, to live *easy* lives. As our vessels, machinery, &c. have been moved by steam, the farmer who has witnessed this, has perhaps looked forward to the time, when his plough might likewise receive its momentum, by the same power; and indeed when but little hard labour would be required to procure all the necessities, and some of the luxuries of life. Now although our country has been abundantly blessed by a kind providence, it need not be expected that the command, "In the sweat of thy face shalt thou eat bread," will be obsolete in this land. Industry is not only the source of wealth, and necessary to the enjoyment of health; but is one of the great preservatives of virtue.

SAILOR'S MAGAZINE.—This monthly magazine is published at New-York, at \$1.50 per annum; although it has had to contend with difficulties, the latter numbers are of increased interest, and we hope that persons more immediately concerned, in promoting good morals, and piety, among seamen, will embrace their good will, by a liberal subscription. The No. for March, is embellished by a neat lithographic print of the ship of war *Hornet*, representing her supposed situation, when lost.

We last week stated that Rev. Mr. Wilson was Pastor of the first Baptist Church in Suffield. This was a mistake. He informs us, that he is not a member of that church.

On the second page of our paper for last week, first article, for Social Divine Influence, read Special Divine Influence.

For the Christian Secretary.

Mr. Editor, The perusal of the annexed lines, suggested those that follow. If you please, you will present your readers with the contrast.

THE SON OF A SOLDIER.

"Oh mother! dear mother! I cannot remain, I've heard the war summons again and again; They'll deem me a coward—then, dear as thou art, I cannot stay with thee—'tis right we should part; My comrades are marching—I dare not delay, The son of a soldier the call must obey."

His name I inherit, so famed in the field, Be just, then, and give me his helmet and shield; Oh give me his banner! shake from it the dust, Oh give me his broadsword! wipe from it the rust; Oh give me his steed—let me mount and away! The son of a soldier the call must obey."

THE DISCIPLE OF CHRIST.

Oh mother! dear mother! how doleful that sound, Which comes from the blood-stained, the fierce battle ground;

Oh how can I grieve, 'mid hatred and strife, Where brother meets brother to rob him of life! My Saviour commands me—thine enemies love, The disciple of Christ his law must approve.

His name I inherit, so famed in heaven, Where the warriors wreath ignoble is given; O give me his banner! (no dust is found there,) The banner of love, and the spirit of prayer; From scenes of contention he calls us away, The disciple of Christ the call must obey."

G.

NOTICE.

The Litchfield County Minister's Meeting, will be held with the First Baptist Church in Colebrook, on the last Wednesday in March.

Subject of discussion, *Mark 9 chap. verses 43 to 48* inclusive.

ERASTUS DOTY.

* Not Matt. as inserted last week.

NOTICE.

The New-Haven Union Conference, have appointed their next meeting to be held with the Stratfield Baptist Church, on the last Wednesday in April next. But it has since been ascertained, that the Board of the General Missionary Convention for the United States, will meet in Hartford on that day. It is therefore requested, that the Conference meet with the Stratfield Church, on the first Wednesday, (5th day) of May next, at 2 o'clock, P. M. Delegates who come on the northern road, will please to call on brother Alva Gregory, or on brother Eli Adams, both in Weston. Those who come by the way of Bridgeport, will call at the house of the subscriber for directions.

The meeting will be held at the Meeting-house in Weston.

E. CUSHMAN.

POLITICAL.

BY HIS EXCELLENCY

GIDEON TOMLINSON,

GOVERNOR OF THE STATE OF CONNECTICUT, A PROCLAMATION.

WHEN we faithfully review and impartially scrutinize our lives, and try our affections, by the perfect standard of the Divine Oracles, we discover much to deplore, and great reason publicly to humble ourselves before the OMNISCIENT SOVEREIGN of the universe, under a consciousness of our own departure from rectitude and purity. To the intent, therefore, that we may, with one accord, simultaneously manifest a realizing and devout sense of our accountability to JEHOVAH, and our entire dependence on His Providence and

Grace, I do hereby appoint *Friday the Ninth day of April* next, to be observed throughout this State, as a day of *FASTING HUMILIATION AND PRAYER*.

With a hope that this day may be universally employed in the solemn and devotional duties and exercises appropriate to it, in private as well as in public. I invite all the people of this State, with the ministers of every denomination, to assemble thereon, in the respective places where they have been accustomed to worship, and with unfeigned confession of guilt, repentance and sincere purposes of reformation and obedience, to offer joint and earnest supplications that our HEAVENLY FATHER will be pleased, for the sake of his Son, to forgive our manifold sins; to continue to us, and our posterity the inestimable political, civil, literary and religious privileges, and the rights of conscience, in faith and worship, wisely sanctioned, by our constitutions of government, and to grant that we may soberly, rationally and thankfully enjoy all the temporal bounties of Divine Providence, and abstain from injustice, falsehood, oppression, intemperance and every other evil work and vicious indulgence. Also, devoutly to supplicate that the renovating and sanctifying influences of the HOLY SPIRIT may enable us to love God with all our hearts, and our neighbours as ourselves, and prepare us to meet our SAVIOUR, with holy trust and joy, on the day of his coming, in the fullness of his glory and power, to announce the retributions of eternity.

Let us, likewise, beseech the AUTHOR of all good, whose omnipotent arm signally shielded and sustained our forefathers, to protect, guide and bless the President of the United States, and all exercising authority in our land; to inspire them with wisdom, moderation and integrity; to make them a terror to evildoers, and a praise to those that do well; and to grant that a spirit of harmony, candor and philanthropy, with steady attachment, and unyielding fidelity to the Union, may be cherished, by the citizens of our country, securing to it, continued peace, prosperity and welfare.

It will also be our duty, on that occasion, to remember, with lively gratitude, and devout ascriptions of praise, our innumerable and undeserved blessings and enjoyments, and fervently to pray ALMIGHTY God to look with unceasing favour on the interests of our State, to prosper its schools and seminaries of learning, and all its institutions adapted to promote the happiness of man; to secure our commerce, manufactures, and lawful enterprises; to cause the earth to produce its fruits in abundance; to bestow propitious seasons; to give general health, and to impart to all comfort, safety, quiet and thankfulness. Cherishing benevolence towards our fallen race, let us implore that the peace which now so happily exists among the nations of the world, may be uninterrupted, and that, through the propagation of the Gospel, tyranny may be abolished, the habitations of cruelty subverted, the oppressed relieved, anarchy restrained, liberty extended, superstition, infidelity, idolatry and Paganism abandoned, and all mankind led into belief of the truth, and willing and unreserved submission to the peaceful, pure and happy dominion of Christ.

Servile labour and recreation, on said day, are prohibited by law.

Given under my hand at Fairfield, this ninth day of March, in the year of our Lord, one thousand, eight hundred and thirty, and in the fifty fourth year of the Independence of the United States of America.

GIDEON TOMLINSON.

By his Excellency's command, THOMAS DAY, Secretary.

LONDON, Feb. 1.—It is stated by the adherents of the present Ministry that the Duke of Wellington is resolved to meet Parliament, and resist to the uttermost, every proposal, either a reduction of taxation or a change in the paupering and revolutionary system.

HAMBURG.—The Elector has published a severe ordinance against duelling. No officer in his army is to be allowed to send or accept a challenge, but when insulted must submit his complaint to a military tribunal of honor. Persons sending or accepting challenges are to be imprisoned and expelled the service, and deprived of their nobility. If a duel be fought, and one of the parties be killed, the survivor is to be punished as guilty of murder.

The French army is to receive an augmentation of 10,000 men; which, it is stated, will probably give rise to warlike reports, although it may be only intended to keep the army on the same footing as last year.

It is stated the French budget, soon to be brought forward, will provide for a system of economy in the army, a reduction of import in salt and liquors, and the suppression of the lottery.

The breaking up of the ice in the Seine threatened much injury at Paris, but little harm, however, was done. The water is said to have risen in some places as high as 23 feet.

The weather continued to be very cold in England. On the 1st of February, the principal streets in London were almost impassable for carriages, and dangerous to foot passengers from the snow and ice.

The decree for the freedom of the port of Venice was published on the 24th of December. It ordains that the exemptions from customs of the whole city, and several of the neighbouring islands, shall commence on the 1st of February; that all articles may be imported and exported free of duty, with the exception of a few, which are to pay what is called the consumption duty, among which are oils, stockfish, &c. respecting which the Chamber of Commerce has already made proposals to the government to change it. The favourable situation of Venice, and the general peace, encourage a hope that trade will become flourishing. Two ships have already arrived from Liverpool; four others are expected. A great quantity of goods destined for the port was at Trieste. Several German houses which have factories at Genoa, Palermo, &c. intend to give them up, and have a principal establishment there.

Greece.—The sovereignty of Greece, it appears, has at length been settled on the individual of whom we have so often heard. The Gazette de France, of the 31st January, says—"We are assured that the definitive protocol respecting Greece has been signed in London between the Plenipotentiaries of the three powers, and that Prince Leopold, of Saxe-Coburg, is invested with the sovereignty of Greece."

Private letters from Paris, say it was the general belief there, that if this prince should accept the crown, he would marry a daughter of the Duke of Orleans.

In the British House of Lords on the 8th Feb. Lord Holland gave notice that on Friday he would move that their Lordships should enter into a resolution that no settlement of Greece should be effected through the intervention of this country, which would not ensure to her sufficient territories to enable her to maintain a national defence; and that no Government should be given to her, except that which would be in consonance with the wishes of the people, and secure from the control of all foreign nations.

The London Courier, of the 4th February, says, letters from the Morea, dated the beginning of last month, intimate the receipt of an order from Tooton to suspend the embarkation of the French troops in that part of Greece.

A Greek Commission has been appointed to hear Turkish claims; and a Turkish Commission was expected at Napoli. It is hoped that Candia may be included in Greece. The winter was very severe also in Greece.

The Turkish Minister, Halil Pacha, had set out

for St. Petersburg. The London Courier says, conjecture continues active at St. Petersburg in regard to the points to be urged by this Ambassador: the chief of which are said to be—

An early evacuation by the Russians of Bulgaria; that Constantinople may have the full benefit of the supplies derived from that province.

A diminution of the amount, or an extension of the time stipulated for the payment of the indemnity money.

In these points, at least in the latter, both France and England are said to second the instances of the Ottoman Court.—Be this as it may, the Russian government have made no relaxation in the Ukase, or Imperial order, issued on the 2d of August, for the levy of additional recruits.

Halil Pacha left Odessa on the 10th Jan. loaded with rich presents, a list of which is published. The Augsb. Gazette says that the Porte only wishes to extricate herself from her engagements; but that this mission will do more harm than good.

Symptoms of the Plague have appeared in Odessa.

Lord Graves committed suicide in London in a fit of delirium. He was 54 years of age, and was married to a sister of Lord Anglesea.

The cold weather continued in Europe. The canals in England were closed by ice on the 11th of February.

The Hon. James Abercrombie appointed Lord Chief Baron for Scotland, in the room of Sir Samuel Shepherd, who has resigned in consequence of ill health. This appointment, which was offered to Mr. Abercrombie in the kindest manner, will be highly popular in Scotland.

We understand that the balances of unemployed money at this moment lying idle in the Bank of England, are greater in amount than was ever known at any former period. This is a fact which cannot be too generally known, as it may be of some use in assisting to quiet those who are so clamorous for an increase in the circulating medium. It proves in fact, that there is no want, but a redundancy of circulation.—Times.

The Allgemeine Zeitung contains news from Constantinople to the 25th ult.; but it has, under some shape or other, appeared before. The capital continued to enjoy the most profound tranquility—not a single functionary, civil or military, has been sacrificed or disgraced; but many acts of grace have distinguished this period; and the Sultan has carried his magnanimity so far as to restore to his former rank the son of the notorious Jusuff Pacha, who had just returned from Odessa. The Divan held frequent meetings, without any thing having transpired as to the subject of its deliberations; and nothing was known as to the intention of the Porte respecting the affairs of Greece. The Turkish fleet, which had lain so long at Alexandria, had reached the mouth of the Dardanelles, where it was detained by contrary winds. It was accompanied by four ships of war, which the Dey of Tunis had sent as a present to the Sultan. Several couriers had arrived in succession from Magnesia, with intelligence of the total defeat and dispersion of the rebels called Zeybeks. Hussein Pacha had arrived at Adrianople with a train of 250 persons, where it was expected that a body of from 10,000 to 25,000 troops, regular and irregular, would be speedily assembled. The general amnesty, which had been published, had produced the desired effects in that city as well as in the other places lately occupied by the Russians; and, as it was faithfully acted upon, tranquillity everywhere followed this healing measure.

THE HAGUE, Jan. 24.—It is affirmed that M. Preble has special instructions respecting the differences between Great Britain and the United States, relative to the boundary of Canada, which are to be decided by his Majesty the King of the Netherlands. All the documents and memorials of both parties are to be delivered to his Majesty, as arbitrator, on the 2d April, who will probably give his decision within three months.

Mexico.—Dates from Vera Cruz to the 10th of Feb. received via New Orleans. Every thing was tranquil and submissive to the government, except in Yucatan. A report of the condition of the treasury had been laid before Congress by the minister of that department, in which it is represented that a deficit exists. He makes some nonsensical remarks about an invasion threatened against Mexico, "by the adventures of the north, protected by the United States." Gen. Teran had gone to Texas: for what purpose, we are not informed. A private letter from Vera Cruz, referred to in the Mercantile Advertiser of yesterday, mentions that Captain McCall had sent twenty or thirty men, under a Lieutenant to Lagunera, to interfere for the liberation of the captain or supercargo of a New York schooner, (the name of which is not mentioned,) who had been imprisoned on a demand for the second payment of tonnage duty. He had paid at the Bar to the Centralists, and was ordered to pay at the town, by the Federalists.

COLOMBIA.—From a letter dated Cartagena, Feb. 9th.—"I have seen a letter from Castillo, which communicates nothing certain, but states as his opinion, 'that the Congress will not produce any result, until a plan shall be laid before them to form such a constitution as is desired by the people; which remedy, I think, will terminate the factionists of Venezuela, who will find themselves unsupported; and when the Constitution shall have been sanctioned, Gen. Bolivar will proceed to Venezuela to carry it into effect.'"

Another letter gives the following—"It is said here, that in Venezuela a Convention has been assembled, to establish the province as a sovereign state; that Souleite has been appointed President, and Paez General in Chief of the army. It appears that something has happened in Barinas and Maracaybo—I know not what. The battalions Bova, Apure, and Tiradores, have marched hence, and part of the artillery will go in three days. General Montilla has been appointed General of the Division of Operations. All is mystery in regard to Venezuela."

Dr. Vicente Azuero is now at Santa Martha: Dr. Soto on the way hither for Bogota or Pamplona. Contho and Toscano also, I believe, have obtained safe conduct." [These persons were exiles.]

FROM CHILI.—We have been favoured by Capt. Tripp, of the ship Florida, with "Mercurio de Valparaiso" of November 27th, and December 1st. We are unable to form an opinion of the exact state of things in that country, but we are able to gather from the papers that a revolution has taken place, by which the government has got into new hands (probably those in favour of a confederate system) and that little blood appears to have been shed.

We learn from a passenger on board the ship Florida, from Lima, that the inhabitants of the province of Concepcion had declared themselves independent of the Government of Chili. The insurrection had become quite alarming, so that nearly all the foreign merchants of Santiago had left that place and had gone to Valparaiso with their property, in consequence of which a great many robberies had taken place.—N. Y. Dai. Adv.

Brazil.—A letter received in Baltimore from Rio de Janeiro mentions the following shocking feature of the slave trade of that port. It is one of the most gratifying events that have occurred for a long time, that this inhuman traffic had been now finally suppressed in Brazil. A correspondent whose long residence at the Brazilian capital has enabled him to make himself acquainted with facts, promises to write a detailed account of the manner in which that most odious of all trafficks, the Slave Trade, is ear-

ried on between Africa and Brazil. In a letter under date of 11th January, in reference to this subject, he says—"I will relate but a single fact at this time, to show the dreadful character of the Slave Trade. The Brazilian Government derives a large revenue from the importation of slaves, by laying a duty of so much per head immediately on their arrival, without regard to their health or condition. When vessels, therefore, which have slaves on board arrive off the port, a general survey takes place by the physician, and those poor wretches whose existence is doubtful are thrown overboard alive in order to save the duty."

Mexico.—Letters from the city of Mexico have been received here to the 26th of January, by the Tampico, arrived at Baltimore. We understand that every thing was quiet at that date, and that nothing of importance had occurred since our previous advices.

HAYTI.—The Gazette gives an extract of a letter from Port au Prince, which informs us, that since the first of February, the President, Boyer, has issued a Proclamation or Declaration of War against Spain. Four regiments of infantry are stationed at an important pass, between Port au Prince and St. Domingo. All the forts are in active preparation, but the general opinion is, that nothing of moment will transpire.—N. Y. Dai. Adv.

Pirates.—Eleven or twelve pirates, Spaniards and Portuguese, were executed at Cadiz, Spain, in December last. Seven were hung, quartered, and their heads placed on hooks; the others were only hung. These men mutinied at sea, and murdered several of their companions; they captured and plundered an English ship, killed the captain and four men, and scuttled the ship with all the passengers on board, including several women and children. They next fell in with the American ship *Topaz*, from Calcutta for Boston, killed all on board and set fire to the ship. They plundered several other vessels, killed three or four of their own number, and steered for Spain, intending to enjoy there the fruits of their iniquities. They were apprehended, tried and executed, and the world is freed from some of the most ferocious monsters that ever existed.—Hamp. Gaz.

Fire.—The Meeting House in Rutland, Mr. was destroyed by fire on Sunday evening. The fire was communicated from the stove, soon after meeting.

Between 12 and 1 o'clock, on Monday, a fire broke out in the chemical works of the Norfolk Laboratory, in Roxbury, belonging to John H. Blake. The fire was occasioned by the bursting of 2 demijohns of Ether, and spread so rapidly, that the whole building was consumed. The loss, we understand, is estimated at ten or twelve thousand dollars, of which no part is covered by insurance.—Bulletin.

STEAM BOAT DISASTER.

From the Wheeling Compiler.

"The steamboat Volunteer and Robert Fulton, just arrived from Louisville, bring intelligence of the most dreadful steamboat disaster that has ever occurred in the Western waters.—The Helen McGregor, when about putting off from the shore at or near Memphis, on the Mississippi, (date unknown) with steam very high, one or more of her boilers burst, by which accident, in an instant, from sixty to seventy passengers were killed, but it is supposed to exceed that number considerably. This information is principally derived from an intelligent passenger on board the Volunteer, who had his information from passengers who had been on board the Helen McGregor."

From the New-Orleans Courier, March 1.

DREADFUL ACCIDENT.—It is our painful duty to announce that the Helen McGregor burst her boiler just above Memphis, and it is said, killed upwards of 120 persons. This report we have from a passenger on board the Ontario, who received it from the *Huntress* in sight. We trust the number of deaths may be exaggerated. It is too horrible to relate; and we will not dwell on a subject of which we can give no particulars.

On the night of the 7th inst. a hurricane passed over the section of country in Virginia, called the Burnt Ordinary, about 12 miles from Williamsburg. Among the calamities, the ancient abode of the Bush family was overthrown, with the out houses, and nearly all the inmates were injured. Mr. William Hall had his leg broken. The residence of Mrs. H. Pigott, was unroofed.

From the Montreal Herald, Feb. 27.

"About six weeks ago, as a young Indian of the St. Regis tribe, named Lasar Marble, was amusing himself in the exercise of skating on the St. Regis River, about a mile above the village of that name, he incautiously slipped into an air hole hole. His cries soon attracted the attention of some Indians who were returning from Hogansburg, by a land road separated from the river by a small thicket of woods. The Indian death cry was a sufficient signal to inform them that a friend was in distress. The whole party, consisting of six or seven persons, left their homes and sleds and ran in the direction from whence the cry came, and soon discovered the unfortunate boy, struggling in the last agony of despair.—They all stopped at the verge of the ice, except one—this was an uncle of the boy; he did not hesitate, but plunged into the water perfectly undismayed by the awful prospect before him, of which he was cautioned by his then sinking nephew, in these words, 'Uncle, do not come after me, or you will perish with me.' He swam a few rods when he met a bar of ice that separated him from the air hole in which his nephew was—he used all the strength he was master of, to break the ice with his arms, but finding it impracticable, he dived under it, a distance of about twenty four feet, and reached the side of his nephew who had already sunk below the surface.—He caught him, and with one effort of Herculean strength, threw him on the ice, when with very little assistance, he might have been saved, but being quite benumbed, and probably insensible of his danger, he slid back into the water and was drowned.

The generous uncle, whose name deserves to be recorded, (Jean Baptist Terrence) was by the exertion made in swinging his nephew on the ice, driven under it on the opposite side, and was seen floating down with the current by the persons above, a distance of about 8 or 10 feet from the air hole.—In this most horrid of all imaginable situations, he had the presence of mind to endeavor to break the ice with his head, but was twice unsuccessful, when, in his own words, desperation impelled him to one more effort, (not, however, before he had taken a considerable quantity of water,) he managed with the motion of his hands and feet to gain the bottom, and with one bold spring drove his head through the ice, where he must yet have perished had he not been rescued by those on the ice. I saw him six days after the occurrence, he appeared quite recovered, except the top of his head, which was dreadfully bruised."

There were 93 coroner's inquests held in London during the months of January. 200 suicides have been committed in London within the last 12 months. A fire took place in Newcastle on the 19th Jan. which destroyed property to the amount of 25,000l.

The Russian ship of the line St. Nicholas, exploded on the 13th Dec. at Ismail, and destroyed 4 other vessels.—Upwards of 50 houses in the town were unroofed, and all the glass in 450 houses was broken. The number of lives lost was not ascertained.

The Perishing Poor.—There are at this moment, and have been for several weeks past, above 2,400

individuals cking out a miserable existence upon a finely-textured soup, produced by the contributions of the benevolent in and about Baden. They consist, for the greater part, of those who, but a few months since, were engaged in different departments of manufacture, but are now, in consequence of the cotton trade, actually reduced to beggary and starvation.—Cork Reporter.

The project of throwing a permanent bridge over the Ohio river at Wheeling, is seriously taken up in that town and vicinity. The stock subscription books were opened on the 11th inst.

A duel was fought, on the 12th inst. at Hoboken, between two young lads of this city. One of the parties was slightly injured in the arm, when the seconds interfered and prevented further mischief. We understand that the affair grew out of a dispute concerning a young lady of this city.—N. Y. paper.

In New-York, the number of cases of imprisonment for debt, during the year 1828, was 1955! The debts together amounted to \$25,409—the damages to \$362,075!!! The amount paid in jail \$295!!! which bears to the amount of actual debt and damages, of 1 to 1313!—Fourth Report, p. 17.

The number of persons imprisoned in the debtors apartment in Philadelphia, from June 6, 1829, until February 24, 1830, was 817, of whom there were—

30 whose debts were below 1 dollar.
233 above 1 and below 5 dollars.
174 above 5 and below 10 dollars.
140 above 10 and below 20 dollars.
142 above 20 and below 100 dollars.
93 above 100 dollars.

Of 252 of these unfortunate people, the debts were 663 dollars, and the cost 442 dollars.
Of 64, the debts were 54 dollars and the costs \$120!

The House of Refuge in Philadelphia, was opened on the 5th of December, 1828, and within the year, 118 children were admitted, 148 boys, and 40 girls. One hundred and forty-eight of those received had lost one or both of their parents—eighty had no father living—forty one had lost their mothers—and 27 had been deprived by death of both their parents.

Seventy-one of the children could neither read nor write when admitted, and most of the others were but imperfectly taught even in these particulars. Fifty-five have acquired a knowledge of reading and writing in the house.

The institution has a well selected juvenile library, presented chiefly by the Booksellers of Philadelphia, consisting of 75 maps and 1700 books. Eight hours of each day are devoted to work, and four hours passed in school. The boys are chiefly employed in tailoring, carpentering, book-binding, basket-making and wicker work. The girls in sewing, cooking, washing and housework generally.

MARRIED.

At Tariffville, Mr. Ambrose H. Adams, to Miss Amoret, daughter of the late Capt. Hezekiah Holcomb. Mr. John Griswold, to Miss Amoret B. Pinney.

At Colebrook, Mr. Calvin Horton, of Green, N. Y. to Miss Durcas Newell.

At Sharon, Mr. Judson St. John, to Miss Susan Beecher.

At Berlin, Dr. C. H. Austin, to Miss S. Winchell.

At Colchester, Mr. Russell Chapman, to Miss Celinda Porter. Mr. John T. Bulkley, to Miss Clarissa Bulkley.

At Lyme, Mr. Wm. G. Gorton, to Miss Eliza R. daughter of the Hon. Moses Warren.

At New Haven, Mr. James Law, of New York, to Miss Adeline Butler.

At Springfield, Ms. Mr. Linus Brant, to Miss Eliza Grimes.

At Amherst, Mr. Samuel Atkinson, of Hadley, to Miss Huldah Clark.

At Leverett, Mr. George Ely of West Springfield, to Mrs. Ann M. Comins.

At Pittsburgh, Pa. on the 8th inst. Hon. Charles Shaler, formerly of Middletown, to Miss Mary Ann daughter of James Riddle, Esq.

DIED.

In this city, yesterday morning, the 19th inst. Deacon John Bulles, aged 78 years. Funeral services to-morrow, (Sunday) in the Baptist Meeting House, at 2 o'clock, P. M. Relatives and friends are desired to attend without further invitation. Obituary notice of this excellent man at some future period.

In this city, on the 19th inst. Mrs. Sophia Steward, wife of Capt. Levi Steward, aged 49. She was an affectionate and pious wife, parent, friend, and neighbor, and as such, her death will long be mourned.

In this city, Mrs. Abigail Steele, wife of Mr. Collier Steele.

At Albany, N. Y. on the 8th inst. Mr. Eli Roberts, 69, formerly of this city.

At Wethersfield, Miss Catherine Buck, 42. Mrs. Experience Dix, 60, relict of Mr. Jesse Dix.

At East Hartford, Mr. David Wells, 26. Miss Anna T. B. Stanley, 21, daughter of Martin Stanley, Esq.

At East Windsor, Mr. William Hays 28. Ralsaman T. Sadd, 12, son of the late Noah Sadd, Esq.

At Granby, Mrs. Mercy Stevens, 81, relict of the late Mr. Phineas Stevens.

At New Haven, Mr. Marcus Russell, 35. Mrs. Polly Conklin, 33.

At Saybrook, Mr. William H. Wheat, 32.

At Waterford, Mr. Jeremiah Brown, 68. Mrs. Lucretia Jerome, 89.

At Litchfield, Mrs. Axa Baldwin, 71, wife of Mr. Abner Baldwin.

At East Haddam, on the 5th inst. Mr. John Huntington, 93. On the 6th inst. Mrs. Mary, aged 35, wife of Stephen Cone, Esq. On the 27th ult. Widow Sarah Watrous, 53.

At Springfield, Ms. on Monday last, very suddenly, Doct. Chauncey Brewer, 87. On the 3th inst. Hon. George Bliss, L. L. D. 65.

POETRY.

From the Religious Intelligencer.
HEAVEN BRIGHTER THAN EARTH.
 "O! make heaven seem brighter than this world."
Dying words of the Rev. M. Bruen.

Those skies no night that wear,
 Nor cloud nor tempest know,
 Those skies no blight that bear,
 Those streams that stainless flow,
 Are they not brighter far
 Than all that lure us here?—
 Where storms may fright each lingering star
 From midnight's lonely sphere?

Here, hope of sorrow drinks,
 Here, beauty yields to care,
 And virtue from temptation shrieks,
 And folly finds despair;
 But 'mid that world above
 No baleful step may stray,
 The white wing'd seraph' glance of love
 Would drive each ill away.

Friendship is there, the guest
 Of chilling doubt no more,
 And Love with fearless breast
 Whose pains and fears are o'er,
 There is no farewell sigh
 Throughout that heavenly clime,
 No moaning voice, or sever'd tie,
 Or change of hoary time.

Why plant the cypress near
 The pillow of the just?
 Why dew with murmuring tear
 Their calm and holy dust?
 Rear there the rose's pride,
 Bid the young myrtle bloom,
 Fit emblems of their joys who bide
 Beyond the insatiate tomb.

'Mid that celestial place
 Our thoughts would soaring glow,
 Even while we run this pilgrim race
 Of weariness and woe;
 For who would shrink from Death
 With brief and icy hand,
 Or heed the pang of shortening breath
 To win that glorious land?

THE INVITATION.

BY AN ENGLISH LADY.

Hark! in the wilderness, a voice
 Bids you prepare Jehovah's way;
 It bids the howling waste rejoice,
 And hail the Missionary's day.

To England's shores it makes appeal,
 It cries thro' every christian land—
 "Send forth your children to reveal,
 Messiah's Kingdom is at hand."

The Lord himself—the mighty One,
 Hath sent his gracious summons forth
 Wherever shines the circling sun,
 To all the dwellers upon Earth.

Oh Persia! turn the adoring gaze
 From yonder orb, now shining bright;
 To him thy aspirations raise
 Who staid that orb in Gibbon's height.

Benighted India! thou whose soul
 Is darker than thy turban'd brow—
 With death the waves of Ganges roll:
 O turn where living waters flow.

Africa! no sabbath shines for thee,
 By all enslaved, by all oppress'd—
 Yea take his yoke—and thou art free—
 Believe—and enter into rest.

Ye distant poles! whose dim, pale day,
 Goes out in long enduring night—
 Accept the "truth, the life, the way,"
 And God himself shall be your light.

O Britain! many-gifted land,
 Rich in all treasures Earth conceals—
 In all that Reason hath attain'd—
 And rich in all that Heaven reveals.

Let thy abounding streams of wealth
 Wide o'er the desert freely flow;
 And the waste places of the earth
 Like thy own rose shall bud and blow.

Let hallowed learning seek the soil,
 Buchanan shall no more explore,
 And zeal pursue that path of toil
 Which holy Martyr trod before.

Let wealth luxurious hear and smile,
 That even his Mammon may become
 Religion's trusty hand-maid, while
 He sits untask'd, untried, at home.

For in the wilderness, a voice
 Bids us "bring on the appointed day,"
 And bide the sons of ease rejoice,
 To smooth the Missionary's way.

FROM FLINT'S REVIEW.
FASHIONABLE FOLLIES.

There are in the United States, one hundred thousand young ladies, as Sir Ralph Abernethy said of those of Scotland, "the prettiest lasses in a' the world," who neither know how to toil or spin, who are yet clothed like the lilies of the valley—who thrum the piano, and a few of the more dainty the harp—who walk, as the Bible says, softly, lest brisker movement might snap tapes drawn to their utmost tension, who have read romances, and some of them seen the interior of theatres—who have been admired at the examination of their high school—who have wrought algebraic solution on the black board—who have shown themselves no mean proficient in the casuistry of Paley, who are, in short, the very roses of the garden, the attar of life—who yet, *horresco referens*, can never expect to be married, or, if married, to live without—shall I speak, or forbear? putting their own lily hands to domestic drudgery.

It is a sad and lamentable truth, after all the incessant din we have of the march of mind, the talks about Lyceums, and the interminable theories, imitations, and eulogies of education, that the present is an age of unbounded desire of display and notoriety, of exhaustless and unquenchable burning ambition; and not

an age of calm, contented, ripe and useful knowledge for the sacred privacy of the parlor. Display, notoriety, surface, and splendour—these are the first aims of the mothers; and can we expect that the daughters will drink into a better spirit? To play, sing, dress, glide down the dance, and get a husband, is the lesson; not to be qualified to render his home quiet, well ordered and happy.

It is notorious, that there will soon be no intermediate class between those who toil, and spin, and those whose claim to be ladies is founded on their being incapable of any value of utility. At present, we know of none, except the little army of martyrs, yeclipt school-mistresses; and the still smaller corps of editorial and active blue stockings. If it should be my lot to transmigrate back to earth, in the form of a young man, my first homages in search of a wife would be paid to the thoughtful and pale-faced fair one, surrounded by her little noisy, refractory subjects, drilling her soul to patience, and learning to drink of the cup of earthly discipline, and more impressively than by a thousand sermons, tasting the bitterness of our probationary course, in teaching the young idea how to shoot. Except, as aforesaid, schoolmistresses and blues, we believe that all other damsels, clearly within the purview of the term lady, estimate the clearness of their title precisely in the ratio of their uselessness.

The anatomy of the human frame is not made up of a greater number of separate pieces and constituents, than a modern fine lady's dress. I sometimes open an ear to the adjacent discussion of the fair ones among themselves. I know a few languages, and a thing or two about English; but I am dumbfounded, and I understand not a word of this modern Greek. I deem it, however, peculiarly ungraceful and barbarous. Think of such terms as mutton leg sleeves, for example. A vocabulary is already necessary.

Now, allowing a young lady to have any hand in the adjustment of all these components of her dress, each of which has a contour, which the fleeting fashion of the moment only can settle; allow her time to receive morning visitors, and prepare for afternoon appointments and evening parties, and what time has the dear one to spare to be useful and to do good? To labour, heaven forbid the use of the horrid term! The simple state of the case is this. There is somewhere in all this enormous miscalculation, an infinite mischief, an evil, as we shall attempt to show, not of transitory or minor importance, but fraught with misery and ruin, not only to the fair ones themselves, but to society and the age. We have not, we admit, the elements, on which to base the calculation; but we may assume, as we have, that there are in the United States a hundred thousand young ladies brought up to do nothing, except dress and pursue amusement. Another hundred thousand learn music, dancing, and what are called the fashionable accomplishments. Mirabeau, or some other one says, "revolutions never move backwards." It is equally true of emulation of the fashion. The few opulent who can afford to be good for nothing, precede. Another class presses as closely as they can upon their steps; and the contagious mischief spreads downwards, till the fond father, who lays every thing under contribution to furnish the means for purchasing a piano, and bring a music master for his daughters, instead of being served, when he has sacrificed so much, finds that a servant must be hired for the young ladies.

Here is not the end of the mischief. Every one knows that the wives govern their husbands, and that the daughters govern the mothers, and daughters give the tone and laws, more unutterable than those of the Medes and Persians, to society. Here is the root of the matter, the spring of bitter waters. Here is the origin of the complaint of hard times, bankruptcies, greediness, avarice, and the horse leech cry, give, give. Here is the reason why every man lives up to his income, and so many beyond it. Here is the reason why the young trader, starting on credit, and calling himself a merchant, hires and furnishes such a house as if he really was one, fails, and gives to his creditors a beggarly account of empty boxes, and misapplied sales. He has married a wife, whose vanity and extravagance are faithless, and his ruin is explained. Hence the general and prevalent evil of the present times, extravagance, conscious shame of the thought of being industrious and useful. Hence the concealment of so many thousand young ladies, who have not yet been touched by the extreme of modern degeneracy, and who still occasionally apply their hands to domestic employment, of these, their good deeds, with as much care, as if they were crimes. Every body is ashamed not to be expensive and fashionable; and every one seems equally ashamed of honest industry. Hence the rush of so many hundred idle and extravagant aspirants after every little pitiful office, or any resource of salary that will bring in revenue without labour. To enlarge upon this melancholy theme would be to suppose that it was not obvious to the reader, which would be the same as to suppose that he walked in the midst of society with his eyes closed.

A great question that ought to come before our three hundred 'busy to do good societies,' is what is to be the fate of these one or two hundred thousand young ladies whose sole vocation on this our neither sphere, is to be born to eat up the corn, and to diffuse the beams of bright eyes upon creation? We have no primogeniture, no privileged young gentlemen, who are born to a coach and six, and indolence and uselessness. They are obliged to scramble, and scatter to the four winds, dandies though they may be. A young gentleman in these days must be doing well, who is able to provide for his own extravagance and his own wants, to say nothing of the expenses of a family. Of course the greater portion have the good sense and discretion to live on in single blessedness; well aware that the partnership

of a useless dandy and helpless belle can produce little beside domestic music and bawling and want. Very few families fail in our country, which advances so rapidly in population, to have plenty of heirs, so to divide even the largest estate, as to leave, no princely fortune for any one of the number. The minute subdivision of property, and the general diffusion of it are such, that the number of great estates is becoming comparatively small. So far from regretting this order of things, rejoice to see it. The vilest of all aristocracies is that of wealth, so naturally tending to inspire ignorance, insolence and pride. The whole tendency of the present order of things is to prevent the accumulation of large fortunes, and so distribute the means of subsistence as that very few can expect to be able to live without exertion. What, we say then, is to become of the hundred thousand ladies, who have been reared to think shame and scorn of being able to render themselves in any way useful in existence? What proportion of them can expect husbands? And of those who find them, what proportion will have sufficient revenue to go through life without any exertion? It is for parents, and the parties most interested, to settle the question. For our part, we deem that the greatest happiness and the first duty of existence coincide, in pointing every virtuous and worthy young man and woman to the partnership of wedlock. It grieves us to look forward into the future, and see such an army of present sparklers, so flippant, so pretty, so idle, and so useless, transformed to ape leaders, wrinkled, soured, gossiping, and dealing out scandal over tea.

It is worse than useless to croak over evils, without proposing a remedy. We mean to propose ours, as we trust, a full and adequate one. We care not whether our travelled beaux tell us Ladies are equally useless in London, Paris, and Rome. Away with those worthless ones, who whisper in their ear, that it is indispensable to fashion abroad and at home, to be idle and useless, and that a lady ought to be ashamed to be capable of doing any thing. Independent Americans ought to generate their own fashions, to have strength of mind and dignity of character, to give them currency, and render them respectable. The bitter lesson of industry has of necessity to be learnt by the next generation of young ladies, if not by the present. For me, I know nothing so respectable as to be useful. If I had the resources of both the Indies, my children should be brought up to industry, were it only to provide a resource and an amusement, and a remedy for ennui, and a preventive for the "tedium vite" of useless and unoccupied existence, which, more frequent than any other cause, leads to suicide; were it only to give them cheerfulness and the dignity of self respect. That parent who trains his child to no pursuit nor employment, nor mode of usefully occupying time, has but poorly discharged the duties of a parent, let him have given his child ever so many superficial accomplishments, and what amount of money he may. Every one in a republic, male and female, ought to have a career, a pursuit and an employment. We eminently need a board of matrimony; and the young aspirants ought to prove before that board that they are capable of some employment of utility, requiring physical or mental industry, before they should be allowed to marry. Then, to avoid of the common truism, if they were independent in circumstances, this resource would be so much in bank, an untouched fund. If they should experience the common reverses, this treasure would still remain to come in use.

I cannot perceive that mere idlers, male or female, can have respect enough for themselves to be comfortable. I cannot imagine that they should not carry about with them such a consciousness of being a blank in existence, as would be written on their forehead, in the shrinking humiliation of perceiving that the public eye had weighed them in the balance, and found them wanting. Novels and romances may say this or that about their ethereal beauties, their fine labours tricked out to slaughter my Lord A—, and play cupid's archery upon Dandy B—, and despatch Amory C—, to his sonnets. I have no conception of a beautiful woman, or a fine man, in whose eye, in whose port, in whose whole expression, this sentiment does not stand embodied; I am called by my Creator to duties. I have employment on the earth. My sterner but more enduring pleasures are in discharging my duties. Compare the sedate expression of this sentiment in the countenance of man or woman, when it is known to stand as the index of character, and the fact, with the meretricious gaudiness of a simple, good for nothing belle, who disdains usefulness and employment, whose empire is a ball room, and whose subjects dandies, as silly and as useless as herself. Who of the two has the most attractions for a man of sense? The one a help mate, a fortune in herself, who can aid to procure one, if the husband has it not; who can soothe him under the loss of it, and what is more, aid him to regain it; and the other a painted butterfly, for ornament only during the vernal and sunny months of prosperity; and then not becoming a chrysalis, an inert moth in adversity, but a croaking, repining, ill tempered, termagant, who can only recur to the days of her short lived triumph, to embitter the misery and poverty and hopelessness of a husband who, like herself, knows not to dig, and is ashamed to beg.

We are obliged to avail of severe language in application to a deep rooted malady. We want words of power. We need energetic and stern applications. No country ever verged more rapidly towards extravagance and expense. In a young republic, like ours, it is ominous of any thing but good. Men of thought and virtue and example are called upon to look to this evil. Patrician families, that croak, and complain, and forebode the downfall of the republic—here is the origin of your evils. Instead of training your sons to waste their time,

as idle young men at large, instead of inculcating on your daughters that the incessant tinkling of a harpsichord, or a scornful and lady like toss of the head, or dexterity in waltzing, are the chief requisites to make their way in life, if you can find no better employment for the one, teach him the use of the grubbing hoe, and learn the other to make up garments for your servants. Train your son and daughter to an employment, to frugality, to hold the high front, and to walk the fearless step of independence, and sufficiency to themselves in any fortunes, any country, or any state of things. By arts like these, the early Romans thrived. When your children have these possessions, you may go down to the grave in peace as regards their temporal fortunes.

It is *bona fide* industry, the actual spirit of independent diligence, that we contend for. If we can in any way persuade the young ladies, that the highest trail of beauty they can possess, is a countenance of independence and sufficiency to themselves; if we can only convince them that merely forming the determination to be useful will make them look lovely; and, more than all, if we can actually bring them to show an example of useful industry—milk dandies, shop window loiterers, little puny, tailor-made, essenced time killers, will disappear as insects in summer are drowned in honey.

FUNERALS.

I know of no sacred ceremony where less solemnity is apparent, than at a city funeral. Not that the dwellers in the gay metropolis, whether in elevated or humble life, do not as deeply feel their domestic bereavements as those of the country, but they avoid, as much as possible, a public exhibition of their grief, and often do they shed the parting tear as the corpse is borne from the chamber of death, than at its last receptacle—the tomb. They feel a reluctance in mingling with the gay and careless multitude which fashion too often collects on such occasions in compliment to the deceased, or his family, and which oftener presents the idea of a modern levee, than a gathering to the house of mourning. At these meetings, few if any but the nearest relatives of the deceased are admitted to the apartment appointed for the mourners—therefore nothing is more common in the apartments below than to see friends and acquaintances recognizing each other with as much cheerfulness, and conversing with the same freedom as if assembled at the house of feasting instead of death.

Many are disposed to censure as unfeeling, those who decline following to the grave their deceased friends, but I have ever viewed it otherwise. It is a refinement of misery which few hearts are capable of sustaining, to behold the cherished form which so lately called forth our tenderest affections and fondest cares, consigned forever to the dark cold grave, to companion with worms, and mingle with dust. The despair of the widow, the grief of the parent, or child, is of a nature too sacred to be exposed to the gaze of the passing crowd; and besides the anguish of heart which attends the conviction that we shall see that friend no more, there are few whose physical powers are equal to this trial, without betraying the weakness of nature.

The solitude of the chamber must be more congenial to the feelings of a sincere mourner than the publicity of a crowded street. I have often remarked the striking difference between a city and a country funeral. At the latter, all appear to be mourners. All seem impressed with the solemnity which the occasion should inspire. Unaffected sorrow and sympathy for the afflicted, are visible in every countenance. Here the bereaved have not to encounter the gaze of the heartless throng who share not in their sorrows. At the solemn toll of the bell, all go forth, relations, friends, and neighbours, like the members of an affectionate family, and shed the tear of sincerity at the grave of the departed. No repulsive sounds or sights are here to interrupt the holy calm, and the mourners even amid their anguish, seem conscious of the soothing influence of friendship and sympathy.

A GREEN OLD AGE.

In the beginning of 1766, died the Cardinal de Solis, archbishop of Seville, at the extraordinary age of one hundred and ten years, eight months and fourteen days, in full enjoyment of every faculty, except strength and quickness of hearing. When his friends asked him what regimen he observed, he used to reply, "By being old when I was young, I find myself young now I am old. I led a sober, studious, but not lazy or sedentary life. My diet was sparing, though delicate; my liquors the best wines of which I drank a moderate quantity at meals, and in cold weather, I allowed myself a third more. I rode or walked every day; except in rainy weather, when I exercised for a couple of hours. So far I took care for the body, and as to the mind I endeavoured to preserve it in due temper, by a scrupulous obedience to the divine commands, and keeping a conscience void of offence toward God and man. By these innocent means, I have arrived at the age of a patriarch, with less injury to my health and constitution than many experience at forty. I am now like the ripe corn, ready for the sickle of death; and by the mercy of my Redeemer, have strong hopes of being translated into his garner." "Glorious old age," said the king of Spain, "Would to heaven he had appointed a successor! for the people of Seville have been used to excellence, that they will never be satisfied with the best prelate I can send them."—*Col Star.*

MISTAKES.

It is not enough considered by those who preach the gospel, that their success depends more upon the effect of divine truth as a message from God, than upon the trappings with which it comes. Hence one man having chosen an important truth as the foundation of his discourse, labours by dint of accurate reason-

ing to produce the desired effect. But if he attend carefully to the mode of composition and delivery, it will be evident that the man himself intends, by his own sagacity in discovering reasons, and his own adroitness in presenting them to the minds of others, to produce an effect which the simple truth plainly presented would not. Here "the words of man's wisdom" seek to usurp the place of that powerful agent which God has been pleased to style "the foolishness of preaching."

Another preacher is no less solicitous to find out smooth words, to enchant, as it were, his hearers, and by some mysterious power of language, to effect a renovation in hearts where the naked "sword of the Spirit" would fail to pierce. But it were well, if smoothness of speech alone, were studied by this man. It too often happens that smoothness of doctrine is also sought. For the words of God, which might prove "a hammer to break in pieces the flinty rock," are substituted, perhaps, those milder notions which the wisdom of modern times declares to be more suitable to a refined and enlightened people.

A third comes down upon us with all the thunder of a Demosthenes. He has sought out strong language; he makes large and powerful gestures. The spirit of the whole is, if my hearers, you will not listen to the still small voice of God, you must hear the trumpet of his herald. In all these cases we see too much of the man. An audience may admire the skillful, though often incomprehensible reasoning of the first; may listen with raptures to the honied words and silver tones of the second, and stand amazed at the eloquence of the third; but the message from God is forgotten. This message is, in fact, often used as a kind of introduction, and seemingly not supposed by either speaker or hearer, to be the grand object of attention.

Volumes of instruction upon this subject may be drawn from the fact, that the gospel minister is only an ambassador. He who goes upon an embassy to a foreign court, does not expect that the success of his negotiation is to depend so much upon his mode of delivering the message, as upon the importance of the subject, and the respect due to the government by which the message is sent. The man might be contemptible; but to despise his message, when faithfully delivered, might be too hazardous a course.

There are those who understand this, and handle the word of God very differently from those before mentioned. They feel that they are ambassadors of God to a rebel world; that they are commissioned to speak "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." They will reason to show the application of the truth discussed to their hearers, will clothe their ideas in the simple language of ardent feeling, and make gestures, because every power of body, as well as soul, is brought into action by the importance of the subject presented. They see before them a multitude of guilty rebels; hanging over them a portentous cloud, ready to rain snares, fire and brimstone, and an horrible tempest. But a God of mercy stays the storm, till his messengers can say to every one—Flee, O, flee for your life! But even while the shelter is pointed out, an arrow from the quiver of the Almighty, pierces a delaying soul, and sinks it forever. What shall the messengers of God do here? Shall they coolly reason with a few self-finding individuals, till the mass have perished? Shall they attempt to strew flowers in the path that leads from the dangerous exposure? Would they not rather press upon each individual their message from God; feeling that if such a warning from such a source could fail of effect, these "despisers must wonder and perish?"—*West Recorder.*

C. S. A.

A man would be counted a fool to slight a judge before whom he is to have a trial of his whole estate. The trial we have before God is of other guise importance; it concerns our eternal happiness or misery; and yet dare we affront him?

The only way for us to escape that terrible judgment, is to be often passing a sentence of condemnation upon ourselves here.—*Bunyan.*

I have often thought that the best of Christians are found in the worst of times; and I have thought again, that one reason why we are no better, is because God purges no more. Noah and Lot, who so holy as they in the time of their afflictions? And yet who so idle as they in the time of their prosperity?

There is no good in this life but what is mingled with some evil. Honors perplex, riches disquiet, and pleasures ruin health. But in heaven we shall find blessings in their purity without any ingredient to embitter, with every thing to sweeten them.—*Is.*

HARTFORD

LADIES' SHOE STORE.
One ounce of prevention is better than a pound of cure.
 READERS OF this old saying is, yet it is all the force of truth in the use of the Ladies' Over Shoes; and I hope I shall not offend our good Physicians, by asserting the fact that the timely use of them would very much reduce the annual bills of the Doctor—and to the saving of money we might also add, the higher considerations of the pleasures of good health, and many escapes from the Tooth Ache, Agues, &c. But to cut short the Recite, I would inform the Ladies of Hartford, and the Country, that a large supply of this article, of all sizes, are kept at the Hartford Ladies' Shoe Store, adjoining the New Exchange Building, and directly North of the State House. Also, all kinds of Ladies' Frock and Leather Shoes, Boots and Slippers, at the most reduced prices for Cash. A liberal discount made to those who purchase by the quantity, and the least favour acknowledged.
 N. B. All kinds of Children's Shoes in abundance cheap.
 NORMAND SMITH.
 Hartford, Feb. 27.

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